CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanies.

THE VILLAGE CHURCH.

BY CUNNINGHAM.

I love the ivy-mantled tower,
Rocked by the storms of thousand years;
The grave whose melancholy flower
Was nourished by a martyr's tears.
The sacred yew, so feared in war,
Which, like the sword to David given,
Inflicted more than human scar,
And lent to man the arms of heaven.

I love the organ's joyous swell,
Sweet echo of the heavenly ode;
I love the cheerful village bell,
Faint emblem of the call of God.
Waked by the sound, I bend my feet,
I bid my swelling sorrows cease;
I do but touch the mercy seat,
And hear the still small voice of peace.

And, as the ray of evening fades,
I love amidst the dead to stand;
Where, in the altar's deepening shades,
I seem to meet the ghostly band.
One comes—O! mark his sparkling eye,
The light of glory kindles there;
Another—hear his deep drawn sigh—
O!—'tis the sigh of dumb despair.

Another treads the shadowy aisle,
I know him—'tis my sainted sire—
I know his patient, angel smile,
His shepherd's voice, his eye of fire.
His ashes rest in yonder urn,
I saw his death, I closed his eye;
Bright sparks amidst those ashes burn,
That death has taught me how to die.

Long be our Father's temple ours,
Woe to the hand by which it falls!
A thousand spirits watch its towers,
A cloud of angels guard its walls.
And be their shield by us possessed,
Lord! rear around thy blest abode,
The buttress of a holy breast,
The rampart of a present God.

The following beautiful Hymn, from the Asiatic Journal, is by the Right Rev. Reginald Heber, lord bishop of Calcutta.

HYMN.

By cool Siloam's shady fountain,
How sweet the lily grows!
How sweet the breath on yonder mountain,
Of Sharon's dewy rose!

Lo! such the child whose young devotion
The paths of peace has trod;
Whose secret soul's instinctive motion
Tends upward to his God.

By cool Siloam's shady fountain,
The lily must decay;
The rose that blooms on yonder mountain
Must shortly fade away.

A little while, the better morrow
Of man's maturer age
Will shake the soul with cankering sorrow,
And passion's stormy rage.

O Thou! whose every year untainted
In changeless virtue shone,
Preserve the flowers thy grace has planted,
And keep them still thine own.

NOTES ON THE BIBLE.

(*Continued from p.* 177.)

In the preceding numbers of these notes, I have given some historical account of the origin of that collection of writings, which constitute the New Testament, of the manner in which they were preserved in manuscript for more than fourteen centuries, of the circumstances under which the present received text was then formed and printed, and of some of the attempts which have since been made to correct such errors, as farther researches have, in the course of three centuries, discovered in the copy, and to restore it to its primitive purity.

We have seen that but few manuscript copies were consulted, in forming the text as it was first printed: nor had it the benefit of correction from the readings of any considerable number more, before it was considered as fixed, and to be regarded as a standard. But since that period, numerous manuscripts have come to light, some of very ancient date, and many of them of great value, for recovering a more correct reading of the text. Ancient versions also, which were either unknown, or inaccessible at that time, have furnished valuable contributions, either to confirm or to correct the text, and recourse has been had to quotations from the books of the New Testament, to be found in the writings of early Christians.

The use of all these researches has been to establish, on the most unquestionable ground, the general purity of the writings of the New Testament, and the general correctness of the received text; at the same time that they supply the means of restoring the true reading, wherever errors have crept in, and prove clearly that neither it, nor any other single existing copy, can be presumed to be wholly without fault.

Before the invention of printing, copies of books could be mutiplied only by the slow and expensive process of writing; and of course every copy that was taken was liable to new errors in addition to those, which had crept into it at each preceding transcript. Now, in books transmitted down in this manner through fourteen centuries, (for so long it was from the time of the apostles to that in which they issued from the Complutum press,) the mistakes in transcribing may be expected to be numerous, and sometimes of some importance. Especially must this be the case in respect to writings, which had been often transcribed, in places far distant from each other, with different degrees of care, and sometimes by persons imperfectly, if at all, acquainted with the language in which they were written.

The variety thus found in the existing manuscripts of the New Testament, constitutes what is called *the various readings* of that book. They are distinguished from mere *errata* in this respect, that the *latter* are mistakes of the last transcriber in departing from the text before him; the *former* are errors, which he finds in the text, and transfers into the copy he is taking. The first departure, therefore, from the original text, is only an *erratum*, and becomes *a various reading* by being transferred to another copy, as a part of the text.*

Properly speaking, a various reading is a departure from *the original text;* but, as we have not now the original text, with which to compare existing copies, we are under the necessity of assuming some one copy as a standard, and *the received text* is adopted for this purpose, every deviation from which is called a various reading. It follows, that every various reading, as the phrase is used, is not of course a false reading. It is always a question to be decided by fair principles of criticism, whether, in any given instance, the copy, which we have assumed as a standard, or the variation from it, be the true reading. It *may* be, that the received text, and not the copy that we compare with it, is a deviation from the original reading.

All variations from the original text in succeeding copies may be referred either to *accident* or *design*. In the former class are comprehended all those, which are owing to the mere carelessness of the copyist, in varying from the text before him by the addition, omission, or change of letters, syllables, or words, or in mistaking the text, and thus copying it wrong; also those, which are occasioned by the incorrectness of the copy itself, which he is transcribing, on account of the mistakes introduced into it by a previous transcriber.

In the latter class are included alterations, which have been made intentionally by critics for the purpose of improving the text, or of restoring it by conjecture, where it was supposed to have been corrupted before; also such alterations, as have been made to serve the designs of a party, introduced for the purpose of giving support to some favourite opinion, or to overthrow one that is offensive.

To this last cause very few of the various readings can with any probability be attributed; for very few of them are of such a nature, as to furnish any ground for suspecting that they were introduced without authority, either by the critic, in order to render the text more intelligible, or by the sectarian, to bend its meaning to the support of a favourite opinion. Readings of the kind above mentioned, affecting the evidence of some doctrine, or making a change in the sense of the passage where it stands, we have reason to believe, had usually a very innocent origin, being nothing more than the transfer of a marginal note by the transcriber into the body of the text.

It was custamary for the owner of a manuscript to insert a word or a sentence in the margin of his copy, explanatory of a difficult passage, or expressing more fully or more clearly its meaning. This note a transcriber was not unlikely to mistake for a part of the text, which having been omitted in copying was afterwards placed in the margin, and which it was his duty to restore to its place in the text.

Upon this view of the various readings in the text of the New Testament, it becomes a question of deep interest to the Christian, in what degree its purity is affected by them. For if the alterations, to which time, carelessness, and fraud, have subjected these writings, are such as to render it impossible to ascertain, to any degree of certainty, what they originally were, on important points of fact or doctrine; it must be acknowledged, that their value, as a source of historical truth, and their certainty, as a rule of faith and manners, is destroyed, or at least so far impaired, as to weaken essentially our confidence in them.

But the appearance of uncertainty, so striking on a first view of the various readings, which meet the eye on almost every page of the New Testament, vanishes on a closer inspection; and all apprehension of their influence on the christian faith or doctrine is removed, when we see of what kind they are. For, as to the great bulk of these varieties in the text, they make no alteration whatever in its sense. They are evidently the mere mistakes of transcribers, copied by succeeding transcribers, easy to be accounted for, and easily corrected. Some of them are such as a to give a different sense to the passage in which they are found, and thus to render it difficult, perhaps sometimes impossible, to ascertain what was the meaning originally intended by the author; yet neither of the several readings, and neither of the senses in which the passage can be understood, having any relation to any important fact or doctrine of our religion. A few only, and they are *very few*, whether considered absolutely, or relatively to the whole number, are of such a nature as to excite much interest in ascertaining which is the true reading, on account of the influence, which either of the readings in question may have on the support of any article of Christian faith. And of *these last*, which are the only ones about which we can feel any concern, it is extremely important to observe, that *there is no doctrine or fact so wholly dependent on them that it must be received or rejected, accordingly as one or the other reading of the text shall prevail.*—Whatever reading be adopted in the cases in question, no new view will be presented of the Christian doctrine, nor will the degree of evidence by which any truth of our religion is supported, be materially changed.*

——— [*To be continued, from the Chr. Examiner.*]

* The same principle holds, as to a departure from any succeeding copy after the original. The first deviation from that copy is an *erratum*. It becomes a *various reading*, when it is again transferred into another copy, as a part of the true text. Let A, for example, be assumed as the original text. When the copy B is taken from it, the mistakes of the transcriber in copying are simply *errata*. They become *various readings*, when the copy C taken from B retains those errors as a part of the true text. But if the copy C varies from B in other places, where B was a true copy of the original, they are only *errata;* and they, in the same manner, become *various readings*, when copied again by D they are retained as making a part of the true text.

* It may be thought, perhaps, that the celebrated text, 1 John, v. 7, forms an exception to the last remark, as being *the only text in the Bible, that expresses distinctly the great doctrine of a trinity of persons in the unity of the Deity;* so that the doctrine itself rests wholly upon the genuineness of that single text. This would indeed be a real exception, were it a fact, that the doctrine itself is expressed distinctly in that text. But this is not the case. Were the genuineness of the text admitted, all that is proved is, that *there are three witnesses in heaven, that agree in the same testimony.*—But there is no intimation of any other kind of unity. On the contrary, there is a strong positive implication that there is not. It is the *testimony only* that is *one*. The *witnesses* are expressly declared to be *three*. The text therefore expresses no doctrine or sentiment that is peculiar to it, and none that gives any support to the popular doctrine of the Trinity. Certainly it can with no pretence be said to express distinctly the doctrine of a trinity of persons in the unity of the Deity.

This is said, not from the apprehension, that there is the smallest ground for believing the text to be genuine. There was probably never a question of biblical criticism more completely settled, than that which relates to the authority of this text, and which has issued in the establishment of its spuriousness.

THE JEWS.

The Existence and present Circumstances of the Jews, a proof of the authenticity of their history. From Wakefield's answer to the second part of Paine's Age of Reason.

A numerous race of men during a period of *three thousand three hundred years*, amidst the revolutions of empires, and the vicisitudes of time, during a transient sun-shine of national prosperity, and a long storm of exile, poverty, and persecution, have adhered with unshaken steadfastness to a system of religious polity, which they pretend was delivered to their legislator in the days of their fore-fathers, from the Divinity himself. The notoriety and renown of this people with the celebrated nations of antiquity, does not depend for credibility on the solitary evidence of their own annals, but is attested by a long series of ancient writers high in reputation, neither connected with their religion, nor friendly to their race. Many of these curious and striking testimonies, whose en tire existence has been long lost in the darkness ofoblivion, are now found only in the bodies of these works, which are indeed devoted to the cause of revelation; but whose fidelity is assured, not only by the acknowledged survival of the writings under contemplation, at the time when these extracts were exhibited in confirmation of the points in question, but is most satisfactorily ascertained by the accuracy of those quotations, preserved in the same repositories, from authors still in being, and become thereby standing vouchers for the general sincerity of these advocates of revealed truth. The preservation of such a host of people to a system of faith, with inseparable association, under such circumstances, and for such duration, is a fact unparalleled in the history of the human race; and as it is perfectly unaccountable, I trust, by any wit of man, upon any principles of analogy, philosophy, or tradition, without some original authentication, proportionate to such a consequence, and therefore it should seem an authentication from divine interference; this union and perseverance may be reasonably regarded as an earnest of some important dispensation in reserve for the consolidation of this people in one united body; a consolidation rendered practicable at any time, by the most extraordinary preservation of the same customs, the same detatchment from extraneous connection, and the transmission of the same language. This subject is in truth pregnant with curiosity and wonder.—Should you say (for what will you not say?) that this pertinacity in their superstitions is the mere result of early education and rooted prejudice, without any respect to a providential economy, in their former aggregation, and their future disposal; I would ask, where these ten tribes of Israel, who had imbibed the same prejudices of education, are existing at this day? *They* are no more known; though abundant in number above the chosen tribes, they are long since dissolved and lost in the vast ocean of mankind; whilst this slender rivulet, conducted by the hand of God, has transmitted, like the fabled river of poetical antiquity, a pure and unmingled current, through the stream of time, and the torrent of revolutions, to the present age.

Protestant Dissenter's Mag. vol. iii. p. 140.

From the Monthly Repository, for Feb. 1824.

Dr John Evans to the Editor.

About the year 1805 I was travelling to Northampton in the stage, when meeting with a gentleman, a member of a particular Baptist church, as I afterwards ascertained, we conversed on a variety of topics. I told him I was about to visit Northampton with pleasure, as being once the abode of the celebrated Doddridge. He replied with an instantaneous sharpness, "Yes, Doddridge was a great and good man, but a very *bad tutor*." Herein I pointedly dissented from him, insisting that he was a tutor of distinguished eminence, and every pupil of his that I had ever known, confessed it. "Yes," replied my companion, "he was *a very bad tutor* to the students in the ministry, for he gave both sides of the question." "And so he ought to do," I rejoined, "otherwise he could not fulfil his duty." "Aye, but," said my good man, "Doddridge knew *the truth*, and all besides is damnable heresy. What better proof can we have of his pernicious mode of tuition, than that most of his divinity students turned out Arians or Socinians?" This overwhelming argument he uttered with complacency and even triumph. I said no more—the case was hopeless, and we conversed upon other subjects.

From Belsham's Memoirs of Lindsey.

Mr Lindsey having dropped some illiberal expressions respecting his *Arian* brethren and others, Dr Richard Price thus writes to him with his accustomed good sense and piety,—"My convictions generally are only a *preponderance* on one side, attended with a feeling of difficulties; and I am often ready to wish I was more assured of the truth of my opinions. But in forming this wish, I am checked by reflecting that this assurance is most enjoyed by those who are most in the wrong, *Trinitarians*, *Calvinists*, *Papists*, &c.: and that were I possessed of it with respect to my opinion of the dignity and offices of Christ, I might be led to a sad loss of candour by charging Socinians as you do Arians, with 'resisting an evidence so insurmountable, that all the rational are seeing it every day more and more, and so vast, that every eye must see it that is not wholly blinded by prejudice;' and also by saying of some of the ablest and best men who differ from me, but of whom I have reason to believe that they inquire as fairly and diligently as myself, that 'they see things through a mist,' that 'they are ignorant and gloomy,' that 'they have narrow minds, bound down to a system,' and 'have never properly searched the Scriptures to see what Christianity is.'" The venerable Lindsey, feeling the justice of the rebuke, apologized, and promised, in a future edition, to make due reparation, with which Dr Price was satisfied. "Thus, (says Mr Belsham) did these *two christian* worthies, of congenial spirits, equally lovers of truth and virtue, of unrestrained freedom of inquiry and of political and religious liberty, by mutual forbearance, explanation, and concession, put an end to the misunderstanding which for a time cast a cloud upon their countenances, and interrupted their accustomed harmony."

We have often wondered how it is possible that a physician, who sees in the human frame so many wonderful marks, not only of design, but of wisdom, power, and goodness, and who is so often reminded of the transitory nature of earthly existence, can help being deeply impressed with a sense of religious obligation.—The ingenious arrangement and exact balance of the various muscles,—the inscrutable operations which are constantly going on in the stomach and alimentary canal,—the heart and arteries impelling the vital fluid to every part of the body, and the veins accompanying the arteries to receive the refluent blood, and convey it back to the heart,—the brain deriving nervous power from the blood thrown to it by the heart, and the heart continuing its motion by the nervous influence which it derives from the brain,—all proclaim in a language no infidel can resist, the existence and wisdom of the great Designer.—Surely, it seems to us, "an undevout *anatomist* is mad." *Boston Med. Int.*

THE NICENE CREED

Is nothing but the determination of a number of bishops, in the fourth century, on a dispute started in the church of Alexandria, concerning a metaphysical point of theology, not plainly revealed in the Scriptures, which the Nicene fathers themselves thought of so little consequence to the generality of Christians, that it was not ordered to be taught by catechumens, nor even so much as to be read in the churches, till it was, some centuries afterwards, appointed by the Church of Rome, to be read at the communion service.—*Bishop of Clogher.*

THE ATHANASIAN CREED,

Being a superstructure built upon the foundation of the Nicene Creed, is not only liable to all the objections which can be made against that, but has also many blemishes of its own to answer for; since it has not so much as the authority or a Council to support it, but is now a *known forgery*, detected by the criticisms of the learned Vossius, and cannot be traced within two hundred years of the time of Athanasius. —*Ibid.*

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JULY 16, 1824.

The Lansinburgh Gazette of June 22, contains a long article entitled "A narrative of the state of religion within the bounds of the Presbyterian Church and its corresponding churches in the United States of America." After noticing the state of religion generally, and deploring the prevailing sins of the times, the narrative proceeds to speak also of the *errors* of the day. We select the following paragraph, as furnishing a specimen of the feelings entertained towards what is called liberal christianity:

"Among the errors which are prevailing in some parts of our bounds, we have discovered none that may be considered new. Infidelity is the same in its principles, and as destructive in its effects, when it assumes a new form, as it was in its more usual and familiar garb; and it is to be opposed with the divine panoply and unwearied courage, as well when it appears in the form of an angel of light, as when it is manifested in its original shape of deformity. It is to be avoided as sedulously, when it assails us in specious accents of philosophy, the tone of affected liberality and refinement, as when its 'false tongue vociferates in the corners of the streets,' and utters open defiance in the hiss of derision, or the clamour of infidelity and blasphemy."

We are really much less offended than grieved at such ungenerous thrusts at Unitarians, as these. That the intended application was to this class of Christians, is too manifest to be for a moment doubted, and as we have often before said in relation to similar paragraphs, it would be affectation to pretend not to perceive their bearing.

We have been so accustomed to see every thing that differs from a particular standard, indiscriminately handed over to the ranks of infidelity, that such paragraphs as this do not surprize us. Our greatest subject of wonderment is that men are not themselves disgusted with the repetition of so stale and worn out a calumny as that of charging us with infidelity. It is well known that no denomination of Christians has furnished, in proportion to their numbers, one half so many able defenders of the truth and authority of divine revelation, as Unitarians. It is known too by the very authors of these ungenerous aspersions, that there is no denomination which appeals more to Scripture for the support of its belief, or which is more ready to have its faith tried and tested by the pure and impartial word of God. What, then, is the great cause of offence which should subject us to this high charge of moral dereliction? Alas, it is this,—the determined resolution to adhere strictly to the great Protestant principle, that the Scriptures are a safe and sufficient guide to salvation, and that every man has a right to interpret and judge of their meaning for himself without molestation,—and so long as he manifests the temper, and exhibits the practice of a christian, a right also to the privileges, courtesies, and sympathies of a christian believer. This is the head and front of our offending.—This is the crime for which we are to be cut off from the communion of the faithful, and branded as infidels and enemies of God.

But these charges, grievous as they are, do not give us any more distrust of our character and standing in the view of Heaven. We are deeply sensible, that we have, in common with the rest of mankind, sins and defects enough to induce us with all humility to seek the divine mercy; but it is not the guilt of our particular faith, or any sins that naturally spring from it, that lie heaviest upon our conscience. We trust that (as regards our faith) we have a good conscience. We not only trust, but know, that in this thing we are sincere. We claim no infallible exemption from error, but we do affirm that we are honest, and we do claim all the rights, privileges, and immunities, that belong in common to all the humble followers of Jesus. And we claim the right, too, of defending ourselves against the calumnies of those who have practically as little ground of boasting as ourselves. We have a right to arraign those by whom we are thus ill-treated, at the bar of public opinion, and to demand of them a reason for their treatment of us, which shall satisfy the public, as well as themselves.

So far as our own private feelings are concerned, we could individually bear this unkindness,—but when we find that the minds of those whose approbation was no mean ingredient in the cup of our happiness, are soured toward us, and their affections alienated by the misrepresentations and unjust reproaches of our faith and character,—we cannot but feel ourselves aggrieved and injured; and under such circumstances, we are bound in faithfulness to ourselves and to truth, to call our brethren to reflect on their injustice, and to consider even whether they have not grossly violated their duty as *christians*, in thus treating with unrelenting contumely and harshness their fellow christians, as honest, sincere, and virtuous as themselves,—and whose only fault is that of daring to risk the favour of their brethren, by following the honest convictions of their own minds, relative to the truths of the divine word, rather than submit themselves, against their own understandings and all the lights which God has placed within them, to the guidance of fallible, and perhaps ignorant, self-confident, and bigoted men.

This we conceive to be our case; and if there is any ingenuousness and candour amongst those who have thought and spoken ill of us, we beseech them to admit the question to come seriously home to their own bosoms,—whether their apprehensions, which have perhaps been generally honest ones, have not been unfounded; and whether under their unhallowed influence, they have not been often carried to an unwarrantable extreme of censoriousness and uncharitable judging;—and whether they are not bound by justice and christian principle, to come forward, and, by a public retraction, repair the injury they have done us.

North American Review. The forty-fourth number of this work, which has been delayed a few days, on account of the late fire in Salem-street, was published on Tuesday. This number contains about *fifty* pages more than are generally given in one number. The typographical execution is very beautiful, and is considered quite equal to that of any preceding numbers.

We have not had time to examine the number enough to form an opinion of its comparative merits. The parts we have attended to have been read with the highest satisfaction.—The review of *Brown's Philosophy of Mind*, is done with great ability. The notice of *Faux's Memorable Days in America, and of the Review of it in the* "*Quarterly*," is also writen in a spirit which every true American must approve, and with a pungency and power which, if he has any feeling, must, we think, not only make the veteran libeller ashamed, but cause him also to quail and tremble.

For a table of contents of this number we refer our readers to our advertising columns.

Christian Examiner. The third number of this excellent work is just published. It contains sixteen pages more than are usually given. The article on our first page, entitled *Notes on the Bible*, is from this number. Our readers will recollect the valuable numbers we have already published from the same work under this title. The contents of this number will be found among our advertisements.

Florida. When Florida was under the Spanish government the Roman Catholic clergy derived their means of support from government and the ordinances regularly administered; but since the government has changed, the pecuniary support enjoyed by the Catholic clergy has ceased, and the people are without the disposition, and in a great degree without the ability to support them. The change of government has thus been the means of suppressing the existing religion without furnishing a substitute.

The established means of education, which were formerly derived from government, are also now withdrawn, and of 500 children in the city of St Augustine, it has been lately ascertained that only 50 are enjoying the means of education.

Great efforts are now making by a few gentlemen in St Augustine and the neighbourhood to erect a church and support a regular ministry.

Missouri Slavery. It is mentioned in some of the western papers, that slaves are frequently passing from Missouri to Kentucky or Tennessee; and the reason assigned is, that the climate of Missouri is too cold for the profitable employment of slaves. It is believed that north and west of the line which bounds the successful cultivation of sugar, rice, cotton, & tobacco, slave labour will always be a tax rather than a profit to the proprietors.

Since there was not sufficient humanity and moral principle in our rulers, as a body, to check the extension of slavery, it is truly grateful to learn that their unhallowed counsels are overruled, and that some effectual check is placed upon it by Providence, in the nature of the climate.

We are happy to learn that at a late meeting of the proprietors of King's Chapel, they authorized the Wardens, by an *unanimous* vote, to invite the Rev. F. W. P. Greenwood, to settle as colleague pastor with Rev. Dr Freeman.

R. I. Peace Society. The annual meeting of the Rhode Island Peace Society was held on Tuesday the 29th ult. The following officers were elected:—

Rev. Asa Messer, D. D. *President.*
Hon. Thomas Buffum,—Thomas P. Ives, Esq.—and William D'Wolf, Esq. *Vice Presidents.*
Thomas Arnold, Esq. Rev. Henry Edes, Abner Kingman, Esq. Walter Paine, Esq. John Howland, Esq. Charles N. Tibbits, Esq. Peter Pratt, Esq. *Trustees.*
Moses Brown, *Treasurer.*—Rev. Barnabas Bates, *Cor. Secr'y.*—Rev. Allen Brown, *Rec. Secr'y.*

The Rev. Mr Walker, of Charlestown, on Sunday last, delivered an appropriate anniversary discourse before the *Salem Female Charitable Society*, and a crowded audience, at the North Church, Salem. After the services, the sum of one hundred and seventy-seven dolls. forty-nine cents, was contributed in aid of this institution.

We understand that the Congregational Society in Barnstable, have given Mr Henry Hersey of Hingham, from the Theological School at Cambridge, an *unanimous* invitation to settle with them in the Gospel ministry.

Prof. Eichhorn. A gentlemen in this neighbourhood has lately received a familiar and friendly letter from Professor Eichhorn, of the university at Gœttingen. The professor states in this letter, that during the past winter the number of students at the University was 1532 nearly 300 constantly attended the lectures on the History of the German Law.

Brattle Street Church. This Church has lately undergone a thorough repair, within and without, and is very strikingly improved, both in beauty and convenience. We understand that the repairs are now completed, and that the Society, which has for some months been excluded from the Church, will worship there next Sabbath.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

The Doctrine of the Trinity.

One of the strongest arguments against the doctrine of the trinity is, that it contradicts the plainest dictates of human reason, and involves in itself propositions which are directly and utterly opposed to each other. One of these propositions is, that God is a single, independent, and almighty being,—the other is, that he is composed of three distinct persons or agents, united together in some mysterious manner, having the same will and consciousness, and together constituting the divine essence. Now these two are evidently contradictory propositions, and from their very nature destructive of each other. The mathematical proposition, that *one* and *three* are the same *numbers* is not in itself any more absurd and revolting to reason, than the assertion of both of the foregoing propositions at the same time, but precisely of the same nature and extent; and yet if we were called upon to give our assent to such a proposition, we should say at once that it was impossible; that the one in its very essence excluded the other and could not co-exist with it. And nothing which could be brought in support of such a proposition, could or ought to induce us to receive it, for we should distrust any kind of evidence sooner than the light of reason upon a subject, the parts of which we perfectly understand, and which indeed we must understand before it can be made an object of belief under any aspect. If then we should think we find it revealed in Scripture, that *one* and *three* were the same mathematical numbers, we ought not to believe it, but should put any other possible construction upon the language, or suppose that this was a human interpolation sooner, or indeed resort to any hypothesis in order to avoid its admission. For human reason is the only guide we have for judging of the evidence of the Bible, and it is not possible that what is a rule and guide in the latter case should fail in the former. And if we can be required to embrace as an article of faith, any doctrine supposed to be contained in it, which clearly and undeniably contradicts reason, we can be required to suspend the use of this faculty in examining the evidence of the Scriptures themselves, and to believe in their sacred origin and authenticity upon trust altogether.

To this kind of reasoning, I know it is objected, and with some speciousness, that there are some truths, which are acknowledged by all mankind, that are entirely *beyond* our comprehension; but that we do not allow this circumstance to form any barrier to our belief of them. Such, it is said, is the eternity of God past and future,—his omnipresence and omniscience,—the birth of a child, and growth of a plant,—the action of mind upon matter, &c. These, to be sure, are facts within our knowledge and belief, and such as no one would think of disputing. But the plain distinction which exists between these and the doctrine of the trinity, is, that the former, though *beyond* our reason, are not *opposed* to it; while the latter clearly is; and this is the reason why we may believe one and should not the other. It is true the human mind is so imperfect, that its powers are not capable of tracing the train of causes and effects which produce the results alluded to; or of understanding their operation; and indeed, as it regards the eternity of God and his other attributes, of comprehending their full extent. But in these cases there is nothing which contradicts any *pre-established and admitted truth* in the mind,—nothing which requires us to *disbelieve* and *believe* too at the same time the same fact,—nothing which obliges us to confide in our reason and disregard it too, at one and the same moment. We believe in the eternity of God; but the truth opposed to this, that he is *finite* in his existence, we never have believed and are not called upon to believe. We believe in the manner in which we are said to be born into the world; but our reason does not instruct us that we were born in some *other* way; and so of all the other truths which are said to be parallel to the doctrine of the trinity, and to receive our ready assent. There is a great difference in a doctrine's being *beyond* human reason and being *opposed* to it. The one we may and ought often to believe,—the other, from our very *nature*, we cannot believe; for I assert that it is impossible for any one to believe at the same time two propositions which he perfectly understands, and which to his mind appear to contradict each other. And he must *understand* them or he cannot be called upon to believe them, since he must first understand what is meant by *one* being and then what is meant by *three*, or he cannot have any idea of the proposition, that this *one* and these *three* beings are the same; and it would be the same thing as requiring him to believe in mere language without any ideas attached to it.

Common Sense.

For the Christian Register.

Several causes of unhappy marriages.

1. Expecting more than we ought, from the character we love; not unfrequently more than we are capable or disposed to communicate toward the common stock of enjoyment.

On this head, we should think that even our self-love, if consulted, might teach a lesson of wisdom. But a moderate share of self-knowledge is surely sufficient to instruct us, that we ourselves are not faultless; and reason would infer, that we have no right to expect from others what we have neither the inclination nor the ability to confer, otherwise the contract is unequal. The source of this error may be traced to an imperfect acquaintance with human nature, rendered still more defective by that false medium through which a strong and indiscriminating partiality views the object of its affection.

2. The want of a spirit of accommodation, or of a disposition to please and to be pleased.

This defect is most deplorable. Its existence in a great measure prevents our being happy in ourselves, or in any one else. So much of our internal and social serenity and satisfaction depends on a well regulated mind and a good disposition, that it would be folly to look for much of happiness in any state where they are not.

3. A system of deception, practised through the preceding acquaintance, and where the union has been effected through the influence of false professions and representations; or from a mis-judging selfishness.

The person who can practise this system must be equally destitute of policy, good sense, and common honesty. He is setting a snare for his own destruction, which no subsequent address can long procrastinate, or materially diminish.

4. The want of those fixed principles and moral habits, which alone are sufficient rightly to conduct us in any part of our course.

This is that great deficiency which embraces all the rest as so many streams from one common fountain.

Without these principles, there can be no security for confidence in any character, however near and dear may be our relations to him, or his to us.

And notwithstanding the real happiness which frequently results from this most important domestic relation, when discreetly formed, yet it is natural that more or less of disappointment should follow the bright hopes which imagination paints, and the unqualified expectations which calculation indulges, however they may differ from the sober admonitions of experience.

S. M.

ARABIAN LITERATURE.

The most celebrated of the Arabian writers is generally acknowledged to be Hariri. It is said, however, that his writings are also the most difficult to be understood. An edition of this author accompanied by a commentary for the elucidation of the text has been published by Baron Sylvestre de Sacy. The reading of this work is, however, confined to the circle of learned orientalists.

M. Garcin de Fassy has attempted the translation of the *Fifty Entertainments* of the celebrated Hariri, for the benefit of those who are learning Arabic. M. Garcin de Fassy is the author of some other translations from the Arabic, and also of various translations from the Persian. The Asiatic Journal, June, 1824, p. 609, contains an extract from one of the "Entertainments" of Hariri.

COLONY OF SUMATRA.

It is not, probably, generally known that on the island of Sumatra there is a British settlement of some consequence at a place called *Natal* or *Natar*. It is situated on the S. W. side of the island, in lat. 0° 18′ N. Lon. 99° 5′ E. The people are represented, by a writer in the Asiatic Journal, as among the boldest, wealthiest, and bravest of the inhabitants of Sumatra. They are colonists from Achin and Menankabow. Frequent quarrels occur among the chiefs, which are often decided by the sword. We are told that the English have had a settlement here since 1772. The principle article of export is gold dust. It is of a very fair quality, and as it is often adulterated, tests are necessary to prove it. Camphor is also exported. Its principal imports are opium, piece goods, guns, china ware, ammunition, and coarse cutlery.

CITY OF MANILLA.

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Asiatic Journal, published in London:—

This city, the capital of the Phillippine Is
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The population of Manilla and its suburbs is
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are also ceded to Great Britain; and the King
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American

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The population of Manilla and its suburbs is about 175,000 souls, including persons of all denominations.

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A vessel just arrived at New-York, in 37 days from Havre, brings information that the General will probably sail for New-York or Boston, about the first of July. His son *George Washington Fayette* will accompany him.

WINDS AND WEATHER.

A hazy cloud will be seen in the Southwest, 24 hours before a Northeast Snow Storm. A cloud will be seen in the Northwest, from 6 to 28 hours before a Southeast Storm. And a Southeast wind on our coast will generally produce rain in 15 or 20 hours. When uncommon birds are heard to make a noise, and the brute creation, as well as fowls, appear to be more active than usual, then look out for rain; I have heard shepherds say that sheep, and especially lambs, are the most active before a rain. When drops of water appear on a white stone, or on a cup of water, or any cold substance; then look out for rain; for these signs show the air to be full of moisture. When no dew is seen on the grass in the morning, then we may suppose the moisture is gathering in the clouds for rain.

American Sentinel.

SELECTED TOASTS.

From the numerous toasts given at the late celebration of Independence, we have selected the following:

[At the celebration in Boston.]

By Professor Ticknor—The Free Schools of Massachusetts—the patent we have received from the pilgrims of Plymouth, for preserving a free state.

By the Hon. Daniel Webster—The principles of '76—may their progress in the world give to all nations a festival of Independence.

By the Mayor of Boston—*The spirit of liberty identified with the exercise of the elective franchise*—may its struggles be strong and their effects salutary, and may they result according to the wishes of all in a "detur digniori," let the most worthy have it.

[By members of the Boston Debating Society.]

Education—The brazen serpent lifted up to heal mankind—may the children of ignorance look and live.

Civil and Religious Liberty—Preserved by collision of opinion, as the ocean is kept pure by the conflict of its waves.

Washington—"Whose name, alone, strikes every title dead."

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Boston folks, full of notions—they have always had a notion to resist oppression—one of their best notions is to assist the unfortunate—may their last notion be, death before thraldom.

The 4th of July 1776—The day of bold hearts and ready hands—when a new charter was given to the new world—and man the *monarch* shrunk before the monarch *man*.

[At Belfast.] *By G. Watson, Esq.*—The Presidential Candidates—to avoid all dispute, let us take them *alphabetically*.

[At Natick.] *The Clergy*—May they not only *point* but *lead* the way to heaven.

By Rev. Mr Townsend—*The People*—may they not only *hear*, but *pursue* the way to heaven.

[At Cohasset] By Rev. Jacob Flint—The distinguished luminary of Science and Religion, placed by our fathers at Cambridge—May its rays of mild and clear light find no extinguisher; but continue to shine brighter and farther, till they shall expose and correct the hurtful errors of the dark and barbarous ages.

LITERARY.

French Edition of English Works. Messrs Galignani & Didot, have undertaken to publish in Paris, a collection of English Literature, to be edited by Washington Irving. Two volumes of 500 pages each, are to be published monthly. The design of the editor is explained in the following extract from the prospectus:— *D. Adv.*

"This collection will contain the best works of the most eminent English authors in every department of literature, commencing with Goeffrey Chauser, and coming down to the present day.

"A careful selection will be made from the works of the earlier writers, limited to such only as are of high celebrity and permanent interest. A greater scope will be taken in selecting from those of later date; but where the works of an author are voluminous, those of inferior merit and mere temporary interest will be omitted.

"A biography of each author will accompany his works, either selected or collated from the first biographies extant, with any additional information that may be obtained from any other sources. A portrait of the author will also be given, engraved by the first artists; together with an autograph.

"The collection will embrace the best Works in Philosophy, Morals, Politics, Eloquence, Poetry, and the Drama; and will also include the novelists of distinguished merit. It will thus constitute a complete gallery of English authors; and a body of English literature such as has never been presented in a collective form."

The population of France is now accurately fixed, by M. Coquebert Montbret, at 30,616,000 souls.

Mr Francis Belzoni, brother of the deceased traveller, is expected to follow up his brother's researches.

The third edition of Mr Hunter's book on the situation of the North American Indians, has appeared in England, and contains the developement of his plan to introduce among them the benefits of civilized institutions. He intends to try the plan of a settlement on the banks of the St Francis, which will give them the advantage of steam navigation to New Orleans. He owns a tract of land near Quapaws, where he intends to commence his labours by clearing a farm, and shewing them the independence and comfort of such a state of life, as opposed to theirs. He does not mean wholly to abandon their habits, but to blend them with ours, in such a manner as to acquire their confidence, and to convert them by easy gradations, from ramblers of the forest into domestic characters. *Charleston Courier.*

There are at present four public newspapers in Greece, and a fifth is about to be established, under the title of the *Gazette of Athens.*

Lord Byron's Memoirs. The John Bull, an English news-paper, states that there are two or three copies in existence of the Memoirs of Lord Byron; one of which is actually in the possession of a noble lady, the wife of one of the English ambassadors abroad.

The celebrated Dr Morrison, who lately returned from China, is reported to have brought with him a very extensive Chinese Library, amounting to as many as ten thousand volumes—with the purpose of making Europe acquainted with Chinese literature, as an auxiliary to the advancement of the temporal and spiritual interests of that nation.

Kant, the famous metaphysician of Germany, observes—"Perhaps in all human composition, there is no passage of greater sublimity, nor amongst all sublime thoughts any which has been more sublimely expressed than that which occurs in the inscription upon the temple of Isis (the great Mother—Nature)—*I am whatsoever is—whatsoever has been—whatsoever shall be—and the veil which is over my countenance, no mortal hand has ever raised.*"

Important Discovery. Baron Bruhl Cramor, a celebrated German, has found out a method of making the most confirmed tipler have the greatest loathing and repugnance to all sorts of spirits and strong liquor. Take one tea spoonful of the tincture of columba, one tea spoonful of the tincture of cascarilla, one tea spoonful of the compound tincture of gentian, a wine glass-full of the infusion of quassia, and twenty drops of elixir vitroil; mix and take twice or thrice a day, and have a jug of cold water dashed over the head every morning coming out of bed, and the feet bathed in warm water every night. Continue this for six or eight weeks. Dr Roth, of Swinemunde, has succeeded with this remedy in curing many poor creatures, both men and women, who were killing themselves by continual tippling and drunkenness.

HARVARD UNIVERSITY.

The Corporation of Harvard University have assigned the Bowdoin premiums for this year, as follows:—

The first prize to Edward Bliss Emerson, of the Senior Class, for a Dissertation on the *Antiquity, extent, cultivation, and present state of the Empire of China.*

The second prize to Jason Whitman, of the Junior Class, for a Dissertation on the *Importance of the learned Languages, as a branch of Education.*

GENERAL INTELLIGENCE.

The Hon. John Quincy Adams is nominated in the Boston Centinel, candidate for the Presidency of the United States, and the Hon. John C. Calhoun as candidate for the Vice Presidency. The Patriot and Chronicle is also devoted to the support of Mr Adams, but has nominated Gen. Jackson as a candidate for the Vice Presidency.

The fourth of July was celebrated in a town in Tolland County, Conn. by raising a fund of between *six and seven thousand dollars* for the permanent support of a Minister.

Gen. La Fayette. On motion of Mr Bradford, the following vote was (unanimously) passed by the Society of Cincinnati, of Massachusetts, at the annual meeting in Boston, the 5th inst:—"It being reported, that Gen. La Fayette, an original member of the Society of Cincinnati, intends visiting the United States in the course of the present year, *Voted*, that a Committee be appointed to consider what measures it will be proper for this Society to adopt, on the arrival of this our distinguished Brother; whose meritorious and disinterested services to our country, in the *War of the Revolution*, cannot be too highly appreciated, and whose whole life has been devoted to the vindication of the Rights of Man."

The motion was introduced by remarks by Mr Bradford, and seconded by Dr J. Thacher, of Plymouth.

Gov. Brooks was unanimously re-elected President of the Society, and the other officers of the Society were re-chosen. About 25 original members were present—and several new members were admitted. The toasts were spirited and patriotic; partaking of grateful recollections of the past, and joyous anticipations of the future.

The report of Iturbides's intended return to Mexico had caused considerable agitation among the inhabitants.

Pirates Captured. We learn by the Mary-Ann, from Alverado, that a French brig was captured by the pirates, off Alvarado Bar, and re-captured, by the Mexican schr. Anahac. 14 pirates were on board the brig when captured. The John Adams, and a French frigate were cruizing off the Bar, for pirates. The Jackall had been off the Bar.

The Crops. The new wheat is coming in finely, and may be quoted at $1. The crop is abundant. It is the opinion of experienced persons, that the present harvest greatly surpasses any previous crop in Virginia. The season (warm and wet) is likewise auspicious to the growing crop of corn.—*Petersburg* (Va.) *paper.*

The Annual Commencement at Dickinson College took place on Wednesday the 30th ult. *Twenty-four* young gentlemen received the degree of A. B. and *six* that of A. M.

Extreme Heat. The heat for four days previous to the 1st inst. was so intense at Charleston, S. C. that the papers there compare it to an "atmosphere of fire."

BUENOS AYRES.

The message of the government of Buenos Ayres to the fourth Legislature of the province, expresses great satisfaction at the reception of a Minister Plenipotentiary of the United States. Something of the political condition of the province may be learnt from the following extract from the message:—

"The alliance of the provinces of Santa Fe, Entre Rios, and Corientes, has been drawn closer by the course of time. The other provinces of the former union have preserved their tranquility, and the government had not only cultivated good harmony with them all, but its efforts to establish a national representation, promise complete success. Many of the provinces have already their representatives; others are preparing to name them, and it is probable that in a short time we shall see the General Congress installed, and that common family, too long dispersed and divided, again united."

FOREIGN ARTICLES.

Bell's London Weekly Messenger, of May 24, one of the most independent and candid papers of the British metropolis, says, "Perhaps one third of the people [the lower order] in this kingdom are in favour of republican principles, and do not scruple in private life to avow a decided preference for the constitution of the United States."

Mr Hume has given notice that he shall make a motion in the British Parliament on the 10 inst. with a view to restricting or regulating impressments. He said that the late practice had produced one war with America, and might if not corrected, produce another.

London Mechanics. A very numerous meeting of the London Mechanics Institution Society, lately met to hear the first of a course of lectures which are to be given on chemistry. The lecturer is Mr R. Phillips. Not a murmur was heard throughout the whole lecture, and the warm approbation which was expressed at the conclusion of various interesting experiments, and at the termination of the discourse, must have convinced him that his hearers understood and appreciated his instruction. The sight of 8 or 900 artificers thus collecting after their daily toils are over, to listen to the voice of science, is something new in this metropolis, and marks an era in the history of its population that the patriot will dwell on with pride. Numerous experiments, which were well performed, while they elucidated the principles of the science, materially contributed to the pleasure evidently felt by the audience.

A letter from Constantinople, of the 25th of April, states:—"The Ottoman Minister being desirous to prove to the Greeks, that the wishes of the powers of Europe are favourable to the Porte, proposed to the European Consuls to freight vessels to transport the troops of Egypt and Natolia, which are destined to be landed in the Morea. The Consuls urged the neutrality, but the Porte insisted."

The Turks have impressed Foreigners to serve in their Navy. They therefore can the less complain of the Foreigners who are volunteers in the service of the Greeks.

Accounts from Alexandria, Egypt, state, that the plague was raging violently, and that little or no business was doing.

INSTALLATIONS, &c.

The Rev. J. L. Blake, of this city, and late of Concord, N.H. has, we learn, accepted an unanimous invitation to take the rectorship of St Matthew's Church, South Boston. *Centinel.*

On the 23d June, the Rev. Jonathan L. Hale, was installed as Pastor of the Congregational Church in Campton, N. H. Sermon by the Rev. President Tyler, of Dartmouth College, from Acts xx. 28.

The Presbytery of Philadelphia installed the Rev. Brogan Hoff as Pastor of the Presbyterian Church in Bridgetown, N. J. Sermon by the Rev. Jos. H. Jones.

On the 30th ult. the Rev. Mr Benedict was installed Pastor of the Church in Vernon, Con. Sermon by the Rev. Mr Porter, of Farmington.

The Presbytery of Philadelphia, at its late session in Salem, N. Y. ordained Mr John Bunt, and installed him as Pastor over the Presbyterian Church in that place. The Rev. William M. Engles delivered the Sermon.

MARRIED,

In Newport, Mr John H. Barber, Junior Editor of the *Newport Mercury*, to Miss Lydia Lee, daughter of Mr William Lee, all of Newport.

In Portland, Mr John F. Fraser, printer, to Miss Martha B. Beckett.

In Roxbury, on Thursday last, by the Rev. Mr Gray, Mr Bagley Carter, of Dorchester, to Miss Eliza Bond.

DIED,

At Northborough, Asahel W. Green, aged 20 years.

At Hingham, Mrs Mary, relict of Dr Thomas Thaxter, aged 81.

On Sunday last, Mrs Elizabeth W. wife of Hon. Wm Spooner, M. D. aged 51 years.

In Cambridge, John Moreland Gray, a member of the senior class in Harvard University, aged 19.

In Wilton, June 5, Mrs Anna, wife of Mr John Kimball, and daughter of the late Rev. Jonathan Livermore, aged 42; she was found dead in bed in the morning by her husband when he awoke, and had not experienced any previous sickness.

Notice.

An adjourned meeting of the "Society for the Promotion of Theological Education in Harvard University" will be held in Boston, at the Hall of the American Academy, Athenæum, Pearl Street, on WEDNESDAY next, July 21st, at 11 o'clock.

The object of this meeting to which a general attendance is desired, is to take into consideration a plan, proposed by the Directors, of changing the present constitution and organization of the Society.

July 16. FRANCIS PARKMAN, *Sec'ry.*

North American Review.

JUST published by OLIVER EVERETT, No. 13 Cornhill, the North American Review, for July 1824.

CONTENTS.

Art. I. *Brown's Philosophy of Mind.*—Sketch of a System of the Philosphy of the Human Mind. Part I. Comprehending the Physiology of the Mind. By Thomas Brown, M. D. Professor of Moral Philosophy in the University of Edinburgh.

II. *Ruins of Pæstum and other Poems.*—1. The Ruins of Pæstum; and other Compositions in Verse.—2. Athens, and other poems. By the Author of the Ruins of Pæstum.

III. *Somerville's Letters on France.*—Letters from Paris, on the Causes and Consequences of the French Revolution. By William C. Somerville.

IV. *Boccaccio's Decameron.*—Il Decameron di Messer Giovanni Boccaccio, corretto ed illustrato con Note tratte da Varia, dal Dott. Giulio Ferrario.

V. *Natural History of the Bible.*—The Natural History of the Bible; or a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects, Trees, Plants, Flowers, Gums, and Precious Stones, mentioned in the Sacred Scriptures.—Collected from the best authorities, and alphabetically arranged. By Thaddeus Mason Harris, D. D.

VI. *Faux's Memorable Days in America.*—Memorable Days in America, being a Journal of a Tour to the United States, principally undertaken to ascertain by positive Evidence the Condition and probable Prospects of British Emigrants; including Accounts of Mr Birkbeck's Settlement in Illinois; and intended to show Men and Things as they are in America. By W. Faux, an English Farmer.

VII. *Value of Classical Learning.*—A course of Study preparatory to the Bar and the Senate; to which is annexed a Memoir on the Private and Domestic Lives of the Romans. By George Watterston.

VIII. *Nova Scotia.*—A General Description of Nova Scotia, Illustrated by a New and Correct Map.

IX. *Wheaton's Edition of Selwin's Nisi Prius.*—An Abridgement of the Law of Nisi Prius. By William Selwyn, Esq. of Lincoln's Inn, Barrister at Law, Second American, from the Fifth London Edition; with Notes and References to the Decisions of the Courts of this Country. By Henry Wheaton, Counsellor at Law.

X. *South America.*—Observaciones sobre las Leyes de Indias, i sobre la Independencia de America. Por Luis Lopez Mendez.

XI. *The Wilderness.*—1. The Wilderness or Braddock's Times. A Tale of the West. 2. The Spectre of the Forest, or Annals of the Housatonic. A New-England Romance.

XII. *The Tariff Question.*—Debate in Congress on the Bill to amend the several Acts for imposing Duties on Imports.

XIII. *Miscellaneous Notices.*—1. Mr Sprague's Prize Poems.—2. Tax on Banks—3. Worcester's Geography and Sketches—4. Prose by a Poet—5. New General Atlas—6. Hobomok, a Tale of Early Times.

Quarterly List of New Publications.

☞ This number of the North American Review has been kept back *twelve* days by reason of a part of the Edition having been destroyed by fire. July 16.

The Christian Examiner.

JUST published by OLIVER EVERETT, 13 Cornhill. *The Christian Examiner and Theological Review*; for May and June.

CONTENTS.

Miscellany.—Notes upon the Bible. No 3—Transient Goodness—Extracts from a Note Book—On the Causes by which Unitarians have been withheld from exertions in the cause of Foreign Missions.

Collections.—Heresy—the Fathers—Innocent Errors—Private Judgment.

Poetry.—Hymn for the opening of an Organ.

Review.—Art. 7. Biblisch-kritische Reise, &c. i, e, Travels for the purpose of Biblical Criticism; with a History of the Text of the New Testament. By Dr John Martin Augustin Scholtz.—Art. 8. An Inquiry into the Comparative Moral Tendency of Trinitarian and Unitarian Doctrines. By Jared Sparks.—Art. 9, Regular Hymns. By Samuel Willard, A. A. S.—Art. 10. Indian Pamphlets.

Intelligence.—American Bible Society—Society for Promoting Christian Knowledge, Piety, and Charity—Ministerial Conference—Convention of Congregational Ministers—Massachusetts Evangelical Missionary Society—Massachusetts Society for the Suppression of Intemperance—Massachusetts Bible Society—Publishing Fund—New Church in Boston—Church in Deerfield—Church in Hallowell—New Publications—Installations—Ordinations—Obituary—Readers and Correspondents.

The New Monthly Magazine for May, will be published the 15th. July 16.

Gospel Advocate.

THIS day published, by JOSEPH W. INGRAHAM, Franklin Avenue, Court Street, the GOSPEL ADVOCATE, for July, 1824.

CONTENTS.

Theological; Observations on some remarkable circumstances which took place during the reign of David—some account of Mary Gosner—review: an exhibition of Unitarianism, with scriptural extracts—a letter addressed to the Trustees of our General Theological Seminary—adversaria: the opinion of an eminent Congregational minister, about revivals of religion.

Religious Intelligence; New-York: thirty seventh annual convention—ordination at Quebec—Jews' Society. july 16.

Religious Tracts.

FOR sale at the office of the Christian Register, the following valuable Religious Tracts:—

Life of Eleanor Moreland, 3 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—Lottery Ticket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first and second parts, 8 cents, third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for 2 vols—The sentiments which should accompany the baptism of children; by the Rev. Henry Coleman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

Questions to Trinitarians, 12 cents per dozen.

Appeal to the candid, do.

Answer to the question,—Why do you attend a Unitarian Church? 12 cents per dozen.

The language of scripture respecting the Saviour, in relation to God the Father, 6 cents.

A Sermon on the manifestation of God—founded on 1 Timothy iii. 16; by Joseph Richardson, minister of the first Parish in Hingham.

A Sermon on the religious opinions of the present day—by Thomas Gray, pastor of the Church on Jamaica Plain, Roxbury.

A Discourse, in which the doctrine of the trinity is examined, and some remarks made on Calvinism—by Jacob Flint, minister of the Church at Cohasset.

Dr Channing's sermon at the ordination of Rev. Jared Sparks. Twelfth edition.

Miscellanies.

ENGLISH PORTRAITS OF AMERICAN CANDIDATES.

A correspondent has favored us with a London paper of May 31, which contains an anticipated sheet of *Blackwood's Magazine* for June, giving Sketches of Five Americans, called "Presidential Candidates;" but including Mr Monroe, who, by the by, has never been a candidate.—The article is written in the usual flowing style of the modern English periodical press, and mixes much truth with some erroneous ingredients. *Centinel.*

AMERICAN PRESIDENTS.

Mr Monroe is a remarkably plain, sensible man—very honest, and, but for the last Message of his, which is wholly unlike any thing that he has ever written, or said, or done before, I should be inclined to think of a very prudent, cold, and phlegmatic temperament. Yet, what is his administration, but a history of the man himself—or rather a biography?

He is an old fashioned looking man, whose manner is a compound of natural, strong simplicity, and artificial courtesy. He is very awkward, and very affable; with a countenance and address so distinguished for substantial good sense, and downright honesty, like that which we oftentimes meet with in humble life among the uneducated, that if you should encounter him accidently in the company of men of the world, without knowing him, you would take him for a sensible man, quite unaccustomed to such society, and altogether above the folly and affectation of imitating them. But let some one tell you that this sensible uneducated man, is no less a personage than the President of the United States, and you would be likely to discover something almost awful in his plainness of manner; something, before whose quiet rebuke the grandeur and beauty of courtly bearing would fall away, like affectation. Yet is it not so?—Mr Monroe is really an awkward man; and so are most of the candidates, at this moment, "all, all awkward men."

And yet his acquired courtesy, and a sort of farmer like, or republican cordiality, which, being tempered with much gravity and reserve, induces you to think that more is meant than said, operate upon those who see him, very like that insincere, graceful, and flattering manner, which we look for in the European Courtier; and have made it a common remark throughout the United States, and particularly in the city of Washington, that an unsuccessful applicant will come away better satisfied with Mr Monroe, than a successful one will from Mr Adams, the present Secretary of State.

Mr John Quincy Adams, the present Secretary of State (premier,) son of the former President Adams, and the third candidate, is one of the ablest Statesmen, and most profound scholars of the age. The chief objections to him are, that he is the son of a distinguished federalist—that he had left the federal party—that his father was a President before him, which, in a country so very republican as that of the United States, in its horror of any thing *hereditary*, is, or ought be, an insurmountable objection to the son, although three other Presidents, and a whole generation, have already intervened between the reign of the father, and the pretension of the son; and that he is the present Secretary of State, occupying an office from which the President has been taken so frequently, that it has come to be considered as a certain stepping-stone, and the very next one to the Presidential chair. These are formidable objections to a jealous people, whose *theory* of government is about the finest that the world ever saw; and it is quite possible that they will outweigh all other circumstances—practical virtue—and great talent—in the day of trial.

Mr Adams has represented his country at several European Courts; and it is known that his influence has been felt and acknowledged in the most unequivocal manner by that of Russia.

He is a fine belles-lettres scholar; was a lecturer on judicial and popular eloquence in Harvard University (New England); and has published a very valuable work on the subject of Rhetoric and Elocution. The most unlucky and most unworthy thing that he has ever done, to my knowledge, is one that he can never be justified for having done. He consented, some years ago, to deliver the 4th of July oration at the Capitol in Washington; and in delivering it forgot that he was no longer John Quincy Adams, an American citizen, justly exasperated at the indignity with which the genius, and literature, and hospitality of his countryman had been treated here, and fully justified in expressing his indignation—he forgot that he was no longer a private citizen, in whom such a thing would be justifiable—and did not recollect that he was the Secretary of State for the United States—the chief organ of the Government, in whose language, on such an occasion, all philippic reproach, and recrimination, would be undignified and mischievous—a perpetual precedent for other and humbler men. I could applaud the spirit of the man, but cannot help pitying that of the politician and statesman while so employed. As the oration of Mr John Quincy Adams, the polite scholar and accomplished gentleman, it was pleasant to read; but as the work of a Statesman—the deliberate manifestation of sentiment, by the Secretary of State for the United States of America, it was undignified and indiscreet.

In a time of peace, Mr Adams would be better calculated to advance the reputation of his country abroad than any other of the five candidates. Literature, and literary men, would be more respectable under his administration than they ever have been; and the political negociation of the country would continue to be, what it has been, during his occupation of the office which he now holds in the Cabinet—profound, clear, and comprehensive.

Let any one imagine the effect of his presence and manner upon some foreign Ambassador (no matter from what country of Europe he may come,) who should see him for the first time as I have often seen him.—The gentleman from abroad, familiar with the pomp and circumstance of Royalty at home, and through all the Courts of Europe, it may be, and full of strange misapprehension of republican simplicity—imagining it to be what it generally is, either rude and affected—worn for the gratification of the mob—or the natural manner of uneducated people, who are not so much superior to, as they are ignorant of, courtly parade, yet prone to imitation nevertheless, has prepared, we will suppose, for an introduction to the President of the United States. A single attendant announces him: he is ushered into the presence chamber, without any ceremony, into a very plain room, furnished not so handsomely as it is common to see that of a respectable tradesman in England.

He sees a little man writing at a table, nearly bald, with a face quite formal and destitute of expression; his eyes running with water; fingers stained with ink; in warm weather, wearing a striped seersucker coat, and white trowsers; his whole dress, altogether, not worth a couple of pounds; or, in a colder season, habited in a plain blue coat, much the worse for wear, and other garments in proportion. This man, whom the Ambassador mistakes for a clerk of the department, and only wonders, in looking at him, that the President should permit a man to appear before him in such dress, proves to be the President of the United States himself. The stranger is perplexed and confounded; he hardly knows how to behave toward such a personage. But others arrive, one after the other, natives of different countries, speaking different languages. Conversation begins.—The little man awakes. His countenance is gradually illuminated—his voice changes. His eyes are lighted up with an expression of intense sagacity, earnestness, and pleasantry. Every subject is handled in succession—and every one in the language of the stranger with whom he happens to be conversing, if that stranger should betray any want of familiarity with the English language. What are the opinions of this Ambassador here? what does he know of the address and appearance of Mr Adams? Nothing. He has forgotten the first impressions; and when he has returned to his house, it would be difficult to persuade him that the President of the United States is either dingy in his dress, little, or poorly clad.

Mr Clay, one of the American Commissioners at Ghent, and for many years Speaker of the House of Representatives, is a plain looking man, with a common face; light hair; about five ten; talks with great animation, and declaims with surprising fluency and boldness. He exercises a very commanding influence over a powerful party in his country; and, if elected, will contribute greatly to extend the reputation of the Government. He is neither so profound nor so comprehensive as Mr Adams in his political views; but he is an able and honest politician; with friends a thousand times more enthusiastic than are those of Mr Adams; but they are neither so numerous, so thoughtful, nor so respectable.

His manner is very unpretending, and very awkward:—he has a good deal of electioneering expedient—but it is easily seen through.—I remember having seen him enter the City of Washington, alone and unattended by a servant, on horseback, with his portmanteau, or valise, stuffed behind the saddle, two or three days before the election of Speaker. He had been reported sick and dying for several weeks—and was, finally, said to be actually a dead man. And when he appeared, it was in the manner which I have described, although the issue of his election as Speaker was generally believed to be, in one alternative, conclusive upon his chance for the Presidency; that is—if he were *not* elected Speaker, it was believed that he had no chance for the Presidency, although, if he were elected Speaker, his election to the Presidency was not by any means certain to follow. These reports, and the republican entry, were probably electioneering tricks: the first (for Mr Clay had never been sick at all) was got up by his friends to try the pulse of the people; and the latter was his own.—A. B.

EDUCATION.

We have lately examined a new publication, entitled *The Historical Reader, designed for the use of Schools and Families, on a new plan, by Rev. J. L. Blake, A. M. of Boston.* This is emphatically the era of new books, not merely in the departments of polite literature, but in the several branches of education. We have not only new novels, new poems, new volumes of essays,—but also new systems of reading, writing, arithmetic, grammar, geography, astronomy, philosophy, history, rhetoric, logic, metaphysics, and mathematics. The Pythagorean doctrine of metempsychosis is realized, and the transmigration of souls fully established, so far at least as books are concerned; since the same spirit rapidly circulates and animates a thousand different forms.

But while amidst this multiplication of books we should guard against bold and dangerous innovations, either in works of taste or in systems of education, prejudice should not lead us to contemn, without examination, the improvements of an enlightened age. It has long been the opinion of judicious men, that most of our elementary treatises are capable of being greatly simplified and improved. Every effort to facilitate the acquisition of knowledge, and to benefit the rising generation, should be regarded with kindness and rewarded with liberality, when it deserves success. The members of no profession are perhaps so inadequately compensated, in proportion to their merits, as those who are engaged in the instruction of youth.

Mr Blake is the author of several elementary works. His labours have been arduous, and, it is believed, successful. His object in the present compilation has been to furnish an instructive and amusing book, for the use of young persons, which may possess all the fascinations of romance and fiction, while it communicates important historical truths, and inculcates lessons of virtue, piety, and patriotism. With this view he has selected interesting portions of history, from the annals of all ages and all nations,—from the creation of the world down to the present time. Interspersed among these extracts, are concise and choice selections of poetry, calculated to inspire generous sentiments, and to improve the taste. At the end of each chapter are appended a few questions, designed to exercise the memory of the reader, and the convenience of the instructor.

We have examined both the plan and the execution of this work with some attention, and are fully satisfied that it is a useful compilation, and may be advantageously introduced into schools and families. Its contents are well calculated to engage the attention of youth, and to form in their minds a relish for other portions of history, which are less interesting, but not the less necessary in connecting the chain of events. From these considerations it is hoped the Historical Reader will have a wide circulation and experience a liberal patronage.—*New York Statesman.*

QUERIES OF LACON.—Concluded.

Whether the greatest event of modern times did not hinge upon the merest trifle, and whether the French Revolution did not result from the turn of a mutton chop.

Whether the "*cui bono?*" or question so triumphantly asked by the advocates of despotism with regard to the French Revolution, be not a question as impertinent as it is absurd.

Whether all those who were the victims of the French Revolution, would not have been where they are now without it—and whether the abolition of tithes, and the law of *primogeniture* be not fully worth the price of their removal—and if the establishment of trial by jury, and the *Code Napoleon* be not positive and extensive good, as certain of security from their value, and of stability from their weight.

Whether it be not the peculiar interest of America to support the general interest of freedom throughout the world, and whether at the present crisis, the overwhelming brightness of her example be not her surest and safest course.

Whether he that at every step of his political career, makes *one* friend and *one* enemy, does not play a very losing game—and whether revenge be not a stronger principle of action than gratitude.

Whether most duels are not fought through fear—and whether the bravest of us would not gladly refuse a challenge if he durst.

Whether the law of opinion be not still a tyrant existing in the midst of freedom—and whether, like all other tyrants, it be not often capricious and sometimes blind.

Whether despotism and a free press be not two things that can by no possibility co-exist.

Is it not better that a bad life should be joined to a good doctrine, than that a bad doctrine should be supported by a good life—and will not the sect survive the founder.

Is not he that can make an opportunity superior to him that takes it—and is not he that strikes only when the iron is hot, likely to be outdone by him that makes the iron hot by striking.

Whether it be not natural that those who hold power should be most anxious to retain it; and whether it be not unfortunate that the right use of power is not always the best mode of effecting its continuance.

Whether man be not too easily tempted; and whether a wise legislature ought not to be more proud of having removed one temptation, than of having punished twenty crimes.

Whether a knowledge of others ought not to prevent our diffidence, and a knowledge of ourselves our presumption.

Whether it be not easy to calculate how many seconds make up the longest life; and whether it be not impossible to calculate how many such lives would make up an eternity.

Whether a single second does not bear a greater proportion to the longest life, than the longest life to an eternity; and whether one may not humbly be permitted to hope that endless punishment may not be awarded for sin committed in a period that bears a far less proportion to eternity than a second does to a single life.

Whether it be not far more easy to ask the above questions, than to answer them.

From the New Monthly Magazine.

CHURCH YARD WANDERINGS.

It may seem harsh to accuse a civilized people of neglecting the dead, when their memory is preserved in some countries with a religious veneration, and when even unenlightened nations exhibit an affectionate regard for them. The *morais* of the South Sea Islanders, and the observations lately made by our countrymen among the amiable people of the Loo Choo Islands, prove this. The American savage never forgets the tomb of his fathers. In his trackless woods, he scoops out the pit in which he inters the body; and though drawn by war or hunting hundreds of miles distant,—though years may have elapsed, and age have paralyzed his limbs, he can even then direct the inquirer to the spot again, and can recal with filial respect the number of moons which have passed away since he committed the parental relics to the earth; he remembers too the exact height of the sun that marked the hour of interment. The Parguinotes, so basely sacrificed to their enemies the Turks, with a fine romantic feeling of regard for the bones of their fathers, collected them in heaps in their market-place, and burned them, that they might not be thought to have abandoned them to the detestable barbarians, who were licensed to rob them of their native soil. This was an act worthy of Grecian hearts when Greece was in her glory. Thus a respect for the dead is a natural feeling, born with us, and matured with our being. The regard of the Egyptians, Greeks, and Romans for their dead, and the stupendous, but vain evidences time has spared of their respect for them, are known to all conversant with antiquities.

But of all modern burying-places, the Turkish are those which most impress the mind with the last change. Black cypresses form a grove around every tomb, which is never disturbed, and consequently the cemetery increases in size, with every fresh interment, until it covers a whole horizon. Grave upon grave, with the plantations thus multiplied, present a sad and gloomy appearance; the tops of the cypresses undulate in the wind for leagues, like waves on a dark ocean of death. White marble here and there contrasts with the deep, dense shades of the sombre foliage, and the whole scene is stamped with a most impressive and melancholy grandeur.

In the South of Spain, the cemeteries afford a direct contrast of character to those of Turkey. "During the time I sojourned in Spain, (says L. M. de Langle) I found in various towns and villages the most charming burying-grounds, in regard to the situation and rural aspect they presented. On the road from Granada to Cadiz, in a little town of Antiquera, one struck me beyond all the rest; and though I only saw it once, passing, I have its exact picture imprinted on my memory. It was in the centre of the town, and the church was situated near the middle of it. It stood on high ground, was a perfect square, and commanded a clear view all round; a streamlet ran sparkling through the centre, the soil was covered with jessamines, violets, roses, and numberless other flowers that sprung up spontaneously without culture. There were no cypresses, sycamores, or other trees of sorrow, with their bastard-green color, nurturing melancholy beneath their boughs, and seeming devoted to the service of death; but there were plenty of lote-trees and apple-trees, on which a thousand birds were singing among the branches."

In the uncultivated and wild parts of America, the grave of a settler or backwoodsman is excavated in the midst of a boundless forest, beneath trees that have flourished for unknown ages, and in a spot, perhaps, never before visited by a human intruder. The grave is dug deep to prevent wild beasts from disinterring the body. There it is inhumed "unhouselled" without dirge or prayer, and being covered with earth, is resigned for ever amid the solemnity of those mighty solitudes to its unbroken repose.

THE REFLECTNG CHILD.

"What occasions that melancholy look," said I to one of my favourites one morning. He turned away to hide a tear ready to start in his eyes. His brother answered for him: "Mother is very angry with him because he would not say his prayers last night, & cried all day because a little sparrow died that he was fond of." At this the little mourner hastily turned round, and looking at me, exclaimed, "I could not say, Thy will be done, because of my poor bird." I took him by the hand, and pointing to his schoolfellows, mark this observation, said I, from the youngest present, only six years old; for it explains the nature of prayer, of which, perhaps, you are ignorant. Many persons repeat words, who never prayed in their lives. My dear boy, I am very glad to find you were afraid to say to God what you could not truly say from your heart.—*Youth's Magazine.*

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CHI

VOL. III.

SELECTED.

NOTES ON THE BIBLE.

Had the copies of the New Tes
which have come down to us, in thei
mission through successive centuries, a
sions from one language into another, s
changes of such a nature, as to render it
tain what were the facts and events ori
narrated, what were the principles of the
tian institution, what were the real ch
and actions of its founder, and what the d
he promulgated; *then*, indeed, must we
our confidence in the sacred text; for *then*
it be impossible to learn from it, with a
gree of certainty, what Christianity ori
was. Had there, on the other hand, been
fect uniformity in all the manuscript
that have come down to us; were there
rious readings, or were they *fewer*, or
different kind; unless it were proved, th
sacred text had been preserved by miracle
the unvarying effects of time upon the
every other book, how difficult would it
account for this perfect uniformity in the
ral copies, consistently with the authentic
the book! To what strong suspicion wo
be liable of concert and management, in
to produce this uniformity, so contrary
the laws, the operation of which is experi
in other writings!

But to neither of these objections, as
purity of the text, are the writings of the
Testament exposed. The several copies
from each other just as they might be ex
to do, in the circumstances in which they
come down to us in manuscript through so
centuries; yet, numerous as their minu
unimportant differences are, their general
ment is of the most satisfactory kind. F
we have before stated, each and every cop
tains the same rule of life, gives us the
course of history, refers to the same proph
relates the same miracles, and establish
same institutions.

Is there a copy of the Christian Scriptu
any language, from which the honest in
would draw a different system of faith and
or a different representation of the divine
acter and government from that, which h
in the copy before him; or one in wh
might not find the whole system of Ch
history, doctrine, and morals? Is there
from which a single article of our faith
portant to be known, believed, or practi
absent? It belongs to him, who would w
your confidence in the sacred writings
picions of their corruption, to produce on
show, that the alterations, which the te
undergone, are such, and the varieties
different copies of such a nature, as to
our faith, and duty, and hopes, uncertain
til this is done, we have a right to rega
authority of the Christian Scriptures, a
purity of the text, as firmly established;
the various readings discovered in the dif
copies are no reasonable ground of perp
or alarm, since they furnish no just ca
triumph to the enemy of our faith.

But this is not all that may be said.
various readings, of which we are speakin
not merely harmless. They serve at on
purpose of ascertaining to us the exte
which the text has suffered by the hand o
and of furnishing the means of repairi
injury. Their existence and their pu
show, that these books have passed do
current of time subject to the same cau
as other ancient writings, and accordingly
to no peculiar suspicion of having been ta
ed with by their friends, for the purpose
cealing or disguising their real state.
therefore, they confessedly furnish pr
change, or if you please, *corruption* of t
ginal text to a certain degree, they supp
the means of correcting errors in the re
text, and of restoring it to its primitive
To this use they have been successfully a
and to this use they are to be still
applied.

Since the printing of the Greek text
New Testament, in the sixteenth c
manuscripts of great antiquity, and s
them of great value, have come to ligh
together with them also ancient versions,
were at that time but little known, or i
sible. In these manuscripts and versio
in quotations from the Scriptures in th
ings of the early Fathers, are found the
readings, which the industry of biblical s
has collected together, and which, at firs
present so formidable an aspect on the
of every page of the corrected text of Gri
It was by the help of these, that a work
sirable to the Christian world was achie
that indefatigable scholar; that of rescu
text of the New Testament from those
by which the Christian, though his re
views and his system of faith were no
tially affected, often found his unders
perplexed, and his taste offended, and
times even his judgment misled.

Of these manuscripts, according to Ma
learned translator of Michaelis, more th
have actually been examined either wh
in part; and this number makes but a sm
of those, which are yet to be drawn